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MOUNTAIN LIFE and WORK

Volume VIII

JULY, 1932

Number II

Conference Number

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Published Quarterly at Berea College, Berea, Ky., in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the nation

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MOUNTAIN LIFE AND WORK

VOLUME VIII

JULY, 1932

NUMBER II

Twenty-fifth Annual Conference of Southern Mountain Workers

KNOXVILLE, TENN., MARCH 29TH, 30TH AND 31ST, 1932

PROGRAM

MARCH 29TH

Evening Session, 7:30

INFORMAL RECEPTION AND REGISTRATION

ADDRESS: MUSIC AND PEOPLE, 8:00

A. D. ZANZIG, *Director of Music Service, National Recreation Association*

SINGING—Directed by A. D. ZANZIG

DEMONSTRATION OF SINGING GAMES, 9:00

Conducted by GEORGE BIDSTRUP, *John C. Campbell Folk School*

MARCH 30TH

Morning Session, 9:00-12:00

INVOCATION

SINGING—Directed by A. D. ZANZIG

ANNOUNCEMENTS

THE CHURCH AND MODERN INDUSTRIAL PROBLEMS

SPENCER MILLER, JR., *Consultant, Industrial Relations, Department of Christian Social Service, Protestant Episcopal Church*

DISCUSSION:

1. What is our responsibility as Christian workers in the present mining situation?
2. What are our opportunities and limitations in this particular situation?

Afternoon Session, 2:00-5:00

SINGING—Directed by A. D. ZANZIG

BUSINESS MEETING

TAKING STOCK OF THE LAST TEN YEARS OF MOUNTAIN WORK*—DR. HOWARD W. ODUM, *Director Southern Regional Study, Social Science Research Council*

DISCUSSION:

1. What new light are we getting from the *Economic and Social Study* that is now in progress?
2. What are the strong and weak points of existing programs of social and religious work?

Evening Session, 8:00

SINGING—Directed by A. D. ZANZIG

Assisted by Knoxville High School Orchestra

THE JUNGLE PEOPLE OF INDIA

DR. WARREN H. WILSON, *Board of National Missions, Presbyterian Church, U. S. A.*

MARCH 31ST

Morning Session, 9:00-12:00

SINGING—Directed by A. D. ZANZIG

MENTAL HYGIENE AND WORK WITH INDIVIDUALS

MARK ENTORF, *Hanover College, Hanover, Indiana*

DISCUSSION:

1. What knowledge of personality should workers have? Must self-understanding precede understanding others?
2. What is the effect of material help or relief upon the recipient? Do we make the necessary distinctions, in thinking *for, with, and about* people?
3. What are our real purposes in working with people? When is personal counseling of value?

CHRISTIAN EDUCATION IN INDIA*

DR. WILLIAM J. HUTCHINS, *President, Berea College*

Afternoon Session, 2:00-5:00

A SURVEY OF LIBRARY FACILITIES IN THE APALACHIAN HIGHLANDS—Miss TOMMIE DORA BARKER, *Regional Field Agent for the South, American Library Association*

OPEN DISCUSSION ON THE USES OF MUSIC

Leader, A. D. ZANZIG

SINGING—Directed by A. D. ZANZIG

*Not Included in This Issue



EVENING IN THE SMOKES

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The Church and Modern Industrial Problems

SPENCER MILLER, JR.*

It is a very great privilege to be invited to participate in this conference of mountain workers. I find it a very opportune time to come to this section of the country to discuss the problems of industry in relation to the church. You have, in this section of the country, a situation which has become particularly acute in the last few months. In attempting to consider this situation, however, we must view these conditions in the light of our whole industrial development and our industrial relationships. We must not give snap judgments. Another danger is that our lives may be so close to the conditions which we wish to consider that we cannot see what is actually going on. I remember that when I was a boy my father showed me a silver dollar. "Remember," he said to me, "that when you hold this dollar to your eye it will blot out the sun itself." That is what we have been doing to so many of our sociological and economic problems. We have been too close to them.

The general subject of the relationship of the church to industry turns of course on the problem of human relationships and business. Modern industrial problems are largely problems of human relationships. I shall consider four aspects of modern industrial problems—the problems of production, distribution of work, distribution of wealth, and distribution of the control of wealth.

Today we see that the average mechanical production of the American worker has increased greatly in the last few years. It is startling to see what statistics reveal. In the decade 1909-1919 mechanical production had increased 11 per cent. With the coming of the Great War, there was a remarkable increase in the mechanical production of America. We find this increase of per capita production for the American worker to be 50 per cent in 1919-1922; and in 1922-1929, during seven years alone, there was a per capita increase in production of 76 per cent. By the

end of that period we found that we needed 7 per cent less working force. We find that there has been a 76 per cent increase in per capita production, with two million less people engaged in the work of production. As we survey the whole field of per capita production, we find that these increases have not come in old forms of industry, but particularly in the new industries, such as the automobile industry and the manufacture of automobile tires. In these two industries the average per capita production in a little over ten years has increased 200 per cent. Per capita production in the boot and shoe industry has increased 25 per cent; in the paper and pulp industry, 40 per cent; and in iron and steel, 55 per cent.

With this increase in productivity comes the attendant problem of technological unemployment, or "occupational obsolescence." For instance, in the automobile industry 35 workers are able to accomplish what 100 did in 1914. As an illustration of this startling increase, we have the factory for the manufacture of automobile frames by the A. O. Smith Company of Milwaukee, where the work is almost entirely a mechanical process. Seventeen thousand frames a day are turned out by a process requiring only 300 men. If we used the same methods which were used forty years ago in the manufacture of carriages, the entire working force of this country would be busy, and then would be able to supply only one-fourth of the frames that are produced today.

We know what is happening in the railroad industry today. We find that, as has been discovered in the moving of coal, the automobile is offering serious competition for the railroads, and the new highways which have been developed have diverted so much travel and freight from the railroads that the railroad industry, once the backbone of our country's industry, has fallen to a low estate. Besides this, the railroad industry has been carrying on a process of increasing the per capita production. For the period 1923-1929 we find that 30,000,000 ton miles

*A report of the address made by Mr. Miller at The Conference of Southern Mountain Workers.

were added to railroad capacity, yet 100,000 less workers were used on the roads. Many men, brakemen, yard men, and others were eliminated. There is a saying, "It's easier to take a man out of railroading than to take railroading out of a man." What are we going to do with the human problem which is involved here—the problem of readjustment to another sort of work?

Let us take the electric industry. The making of Mazda lights was regarded as efficiently performed when in 1918 the industry was totally changed by the introduction of a machine which greatly increased the total output per day. In less than 18 months, a new machine was put into operation which in twenty-four hours produces 73,000 lights, displacing 924 workers in the manufacture of these lights.

In yesterday's newspapers I noticed an article on the new "electric eye" which has recently been perfected for setting type. This device, which has been heralded as the most effective invention since the linotype was perfected, may displace 50,000 men in printing industries. This raises problems of human relationships which no persons concerned in this industry can ignore.

At this time we in the United States have more horse-power available for our industries than any other civilized nation. We have many more times the horse-power behind our workers than England, Germany or France has. This enormous increase in per capita production is going on all over the world, and we are leading the vanguard in this industrial development. The world is following the industrial leadership of America.

The problem of the distribution of work today is bound up with the whole problem of per capita production. This is one of those paralyzing moments when the whole nation is feeling the effects of unemployment. There is not a community in America which is not in one way or another affected by this problem. We have had; in times gone by, seasonal unemployment. We are facing today a new factor—technological unemployment. It should be quite clear that the coming of technological unemployment is due to the development of technology. Last year in Munich I visited the wonderful industrial museum there. I saw one of the old treadmills which used to require sixty men to operate. The

work which these men did was later replaced by steam power. The evolution, or, as the Germans call it, "die Entwicklung," of technology is responsible for such displacements.

In America for the first time we are facing economic contraction in the fields of agriculture and industry. Two million men, displaced in American industry, are now in what are called distributing industries—that is, they sell insurance, they operate gas stations, they sell soft drinks, and distribute other products. The situation is becoming increasingly complicated. Five million men are wholly idle, six million are on part time, which may mean working from one to three days a week. In one of the mining camps in a region not far distant from here, they are doing well to get one day of work a week from now until the first of August. Looking over the larger basic industries, one sees what this problem of contraction has caused. Let us consider that basic industry now in the worst state of any in our land, the coal industry. We find that today if the machines and men are at work for six months in our mines, they can produce all we can use in a whole year. The more mines we close, the more the per capita production will be increased.

In the textile industry, in both the North and South, in six months we can produce a year's supply of textiles. Twenty-five weeks would produce a year's supply of boots and shoes for our country, if this industry were operated at capacity. In sixteen weeks we would produce a year's supply of plate glass. But this is not the only aspect of the situation.

Due to this contraction of industry, there is a disposition to cut labor costs, to use labor saving devices, and wherever possible to reduce the cost of production. In "Waste in Industry" we find, for instance, that if the saw mills in this country were operated at the most economical level and waste eliminated wherever possible, 45,000 workers could produce what 92,000 produce at present. Such operation of our mines would reduce the number of miners necessary from 400,000 to 72,000. That is the trend in production, if we move from second or third rate efficiency to first.

The worst prospect in industry is for the older men. At forty-five a worker is on the shelf. Some concerns will not employ any man over

thirty-five. Displacement rate, for men of forty-five and over is now 17 per cent of the working force, where formerly many men were employed at this age.

What are we going to do with these men? We have extended the life span on one hand, and we have, on the other hand, decreased the working possibilities of men. Of the present 8,300,000 out of work, for no fault of their own, who with their dependents constitute one-third of our population, a great part will not be re-absorbed in our industries. They face a future more grave and more fraught with difficulty than that any group of workers has faced at any time in our national industrial history. There is no longer the possibility that these people can go back to the farm. They are not trained to resume agricultural projects. We must face this problem fairly and courageously. On the backs of this country's workers must be carried the burden of these who are unemployed, and this burden must be carried for some time to come.

We must also face the fact that those who are technologically replaced will find it hard to find other work today. We have nothing in this country which represents a national labor exchange. Men are riding on freight cars a thousand miles to get three weeks' work, and then becoming a burden on the welfare agencies when that work is done. There is no other nation of any size today which has not an adequate system of industrial exchange. We still are going on the idea that any fellow who wants to work can get a job. In a recent survey, for instance, it was discovered that in some industries it was necessary for a man to spend nine months hunting for a new job. It is common for a man to spend six months. I think that up to the present time we have been indulging in optimism. We must cease to play the ostrich, and we must face facts. As citizens and as Christians, what are we going to do about it?

Let us now consider the third point—the distribution of the rewards of labor in America. When one begins to talk about this subject, one is instantly suspected of having radical tendencies. I am not, therefore, taking as authority for any of my statements sources outside Government publications—the last census, for instance, and the income tax returns, which have yielded some illuminating information. We learn

that today one per cent of our population controls 33 per cent of the wealth of our nation, that 10 per cent controls 64 per cent of our wealth, and that 3 1-2 per cent of our national wealth is controlled by wage earners. In the years between 1922 and 1928, incomes between \$5,000 and \$10,000 increased 60 per cent, those between \$10,000 and \$25,000 increased 64 per cent, and those of \$1,000,000 or over increased 664 per cent. In the railroad industry, there are 504 holders of stocks who receive more than do 500,000 workers, and more than 1,500,000 farmers. Between 1899 and 1919, 26 per cent of the income of industry went into production, and 40 per cent to wages. Now we find that 64 per cent goes to production and 30 per cent goes to wages. In 1930 excess dividends over the previous year to shareholders amounted to \$650,000,000. There are 5,000,000 working people unemployed who will say that that money, a surplus, could have been used to help them. If we can use our surplus to pay dividends, can we not use it to make some provision for the working people now unemployed, who need this aid?

In 1928 it was estimated that if our national income were evenly distributed, each family in this country would have \$3,750, yet 10,000,000 families are living today at incomes far below that, many of them barely at subsistence level.

We have now come to the fourth point for consideration, namely, the distribution of control in our industries. We all remember when the Industrial Relations Commission was making its investigation in 1914. At that time, one of the Commissioners was talking to Mr. Morgan about the growth of the number of industries which were controlled by a limited group. Mr. Morgan remarked, "It is very hard to unscramble eggs." These trusts are hard, if not impossible, to break up. Today the Bell Telephone Company owns 90 per cent of the telephone systems in this country, General Motors and Ford own 75 per cent of the automobile industry, the Pullman Company has a 100 per cent monopoly, and the United Shoe Machinery Corporation has practically the same amount of control over the shoe machinery industry. The Radio Corporation of America owns 90 per cent of the radio industry, and there are many other examples of large trusts. I am not saying that I think these combinations are unwise. In some respects they

are inevitable, but that they have led to difficulties no one of us would hesitate to admit.

Some other problems of industry which have not yet been solved are problems of the working man—accident, disease, old age, besides unemployment and the problems of women and children in industry.

Now I want to turn from the general to the particular—from the problems of industry as a whole to the problems of the mining industry. When we begin to discuss the problems of industrial relations, it is necessary to get the facts about these problems. The opinions which we as individuals hold are no better than our facts. Then too, we must realize that any set of facts is relative to the situation out of which they develop. Let me make a few remarks from these two points of view.

In the South we are seeing an industrial revolution. Anyone who is conversant with the cycle of industry sees it as a development of the forces which are at work. The South is experiencing some of the repercussions of this industrial revolution. You mountain workers know what it means to take people out of their coves and mountains fastnesses and bring them into the rapid tempo of an industrial center. It is necessary to realize that fact, it seems to me, before we can truly appraise the situation. In some respects the cotton mill in the South is the type of the whole industrial situation. It suggests the mood and the approach to the whole problem. Discerning students of the South have discovered this to be true, and have pointed out in addition that the stage in industry where the South finds herself today is a stage short of maturity. The former Secretary of Labor said once to me that the larger industries of the United States will move South in the next ten or fifteen years. Industry in the South is experiencing growing pains. This factor runs parallel to the whole situation—the factor of industrial expansion.

In 1922-1923 the United States made a study of the problem of the coal industry, and it was said then to be a sick industry. In 1917-1918 the coal industry came up to its peak production of 600,000,000 tons of coal, and this peak was again reached in 1926. At present two things are happening to the coal industry. Each coal producer attempts to under-cut prices of other producers by reducing labor costs, both by reducing wages of

those employed and by reducing the number of employed with labor-saving devices. In addition, when we come to study the Kentucky coal situation, we find that the coal which is found in the Harlan field is what is known as coking coal, which is used chiefly in the steel industry, one of our most depressed industries at the present time because of an 80 per cent reduction in the building industry, upon which it is dependent. The possible surpluses which might have been used to build up and improve the coal camps this year have been wiped out, as many mines are operating at a loss and have continued so to operate for some time, running only one or two days a week. The price of coal is falling all the time. These things will give you an idea of the problems of the coal operator. I am not competent to speak on the problem of the disorders which have grown out of these conditions in the coal centers. I have my own opinion of the denial of certain civil rights which has been made in a certain area but I do not know that situation well enough to express a general opinion. There are certain of you who doubtless have been there far more than I have, and I am sure you are more competent to judge of this. There are, however, several things which I believe are important with reference to that situation: A group of twenty-one ministers of New York has proposed to the Senate that the Senate appoint an investigation committee. Bill No. 186, authorizing the organization of such a committee, has already been introduced into Congress. The mayor of Pineville and other officials have extended a cordial invitation to these ministers to visit the region. I suppose that the situation has become so serious that some kind of investigation has become necessary. Both sides, however, should be shown to the public. This industry is not only subject to technological unemployment, but also to the falling of prices. We have many too many miners, and also many too many mines. Nothing, however, can justify actions of violence; yet in the cycle of industry, it is a fault of organization in any industrial community when the rights of men and women are denied them, and on such an occasion you have sowed the wind and the whirlwind shall be reaped. When certain rights are denied, the people inevitably will find expression for those rights in some more extreme form. We must learn that injustice itself is the great agita-

tor. In well-timed reform and in that alone we find the force which averts rebellion and turns aside revolution. We need especially a Christian regard for the rights of others which are involved, and we must not think, or allow others to think, that we regard the mining industry as one to which the workers go without a sense of the risks involved. Two human lives are lost for every working day in the coal mines, all the year around. The coal industry is an industry involving high courage, daring and risk; it is an industry that is sick and confused, torn by strife within and faced with serious dangers.

We must realize that we shall never purify the well or the spring by painting the pump. We have been painting the pump too long. We must not only find facts, but we must be willing to face them fairly. The church can bring about a change in our thinking with regard to industry by teaching us to regard industry as an activity or process through which men and women come to create and to fulfill their moral development. Industry is making men and women, it is giving to them some sense of counting in the scheme of things. We need not only a new attitude, a new sense of the sanctity of the individual in this service, but a sense of industry as a fellowship in which people will find love and cooperation taking the place of this ruthless fight.

The redemption of modern industry is its redemption by a group of Christian principles. We have tried to run business according to the standards of the market place and find ourselves in moral confusion. We must begin to think of conducting business by moral standards, and bring fellowship into industry.

DISCUSSION

In reply to a question about the work of the American Friends Service Committee, Mr. Morris stated that work was carried on in 37 counties in 7 states, covering about 600 communities. They are serving school lunches to some 29,000 children. He agreed that the industry of coal mining is sick, but there is no help in calling bad names from the side lines. We must try to approach the problems of the industry and minister to them in a spirit of helpfulness.

He admitted that at present they are just trying to relieve suffering, and that is only tempor-

ary work. The real problem is how the situation affects the individual. In the coal industry, communities are cut off from outside agencies as in no other work. When a coal mine closes the whole community suffers. Keeping such a community from starving is only relieving the present need. There will be crime from such communities unless we do something more fundamental. All other fields of work (industry, farming, handicrafts) seem to be full at present. People must at least be on a basis where they can raise their own food supply rather than be fed by someone else. It is a question if a combination of farming and mining would work, or mining and home industries. These are only possible solutions, but an ideal one seems to be impossible just now.

The great thing to wrestle with is the terrible influence of idleness, especially when a whole community is unemployed and people with no education to help them meet such a situation experience enforced idleness. We are educators. What can we do with these mountain adults in the way of taking education to them so as to prepare them for vocational activities and fuller lives? It is not easy, but this is an exceptional opportunity. Even sewing classes help. To find a man with nothing to look forward to and teach him something to do with his hands is to give him a new outlook on life and restore his self-respect. It is the problem of our own group to take the schools to these people—not material, but spiritual help.

Question: Those helping to preserve the manhood and womanhood of the victims of this situation are like nurses taking care of the wounded, but what are we going to do about the causes?

Mr. Miller: With the present prospects we shall probably face in this country two more years of prolonged unemployment, so we must do more than emergency work. We must begin to repair the "Jericho Road." As Christians we have the responsibility of being Good Samaritans, but we must face the social order which makes for these conditions. We cannot go on with our present predatory system of society without having such situations, each one more serious than the preceding one. The standards of a society which make the value of human worth the accumulation of wealth make for a

system of errors which distorts our whole economic life. Our planless economic life has about run its course.

We must have a planned economy which is based on Christian ethics. The Christian church has been on the side of the planless economic world and has lost much of its moral force thereby. Now the church must insist that the whole life is the domain of Christ, or none of it is. Spiritual values must apply in business and industry. There must be some sort of balance between our productive forces and consumption. There is unparalleled want in the whole world in the midst of unrivalled capacity to produce. In future times this may be known as "The Era of the Great Stupidity." It would be that if it were not for its tragic human consequences. There is no easy way out of this situation. We must take care of the victims of this system, but we must rebuild the foundations of American society on Christian principles, which are very different from the prevailing system of today. Capitalist economy must relate itself to the needs of the great mass of the people, which it does not do now. Capitalism carries in itself denials of the principles which underlie Christian living. We give lip service to the ideals of Christian ethics, but are not ready to make the sacrifice necessary to apply them. The way we are dealing with the problem of unemployment, dealing with externals, is like "trying to put out hell with snowballs." The spirit of the Anti-Christ dominates most of our business relations today. We must be willing to take the risks to develop Christian ethics. There is no greater task for men and women than to dedicate our lives to building a society on Christian ethics.

Question: Has there been no statement made by any church or organization which we can get behind, a statement of what these Christian principles are?

Mr. Miller: The Lambeth Conference of 1920 formulated a statement as to the application of Christian ethics in industry and international relations. The sanctity of human personality is the lodestone to apply to relations in the home or in business. When we begin to apply this standard we see how far our prevailing practices are from the best. Roundtree, one of the distinguished Quakers of England, has

shown how to run a business on Christian foundations. He is a highly successful industrialist today and has given a fine example of standards to follow. He tries to put first things first and is concerned about providing for the greater fullness of life for the men and women in his work. The Quakers have given us again and again an example of practical Christianity. The "Social Task of the Church" of the Lambeth Conference of 1920, the ideals of the Federal Council of Churches, the last report of the Quakers, are all good material to start with. If a man accepts the motivating influences these uphold, the matter of pay will naturally adjust itself.

Question: Should we delegate authority to carry on such work to the Government and co-operate with them, or work by ourselves?

Mr. Miller: A government board has unique facilities for fact-finding and we must realize that our sound policies must be based on facts. We can't work on opinions. Prejudices are much like cellophane—easy to see through, but difficult to break through. It is not the task of the government to translate its facts into a policy. It can suggest a policy but it is our duty to translate facts and policies into action. Our responsibility begins where the function of the government ends. It is a modern heresy that "a man isn't in business for his health." He should be in it for his own moral health and that of the community. It is an indictment of us that we have allowed such standards to be practiced. We have thought of Christianity as a vague sort of thing. We see that material standards have brought us to a sorry pass; so it would be only sporting to give Christ a chance.

Question: I want to ask about the question of depopulating certain areas and putting them into forest. Must we educate people out of the mountains and into industry, because we are submarginal areas? What must we do who are in education in the mountains? We have gone ahead blindly considering education as merely education.

Mr. Miller: We have many of us lost sight of the fact that we are living in another industrial revolution brought about by the fact of the whole movement of the internal combustion engine. In the next 25 years we shall probably see a great movement back to the country. We can send power out into the country now and do

not need to go to the city for it. There is going to be a movement of decentralization. The most successful industries are those which are flexible and adaptable. These can change their set-up to meet new conditions. Now we are going to decrease the size of our industries and have smaller units which can serve a wider-spread population. In answer to your question I think we have been very obtuse to the trends of our own American civilization and have gone on a nineteenth century

formula and outlook. We must keep people awake and adjusted to a rapidly moving civilization. We can't tell any group how to develop its educational system, but they must be responsive to a world which knows no rest, which is a part of the contemporary character of our present American life. We must get the problem of work and leisure into a kind of unity. Then we can fit people to live in tomorrow.

MUSIC AND PEOPLE

A. D. ZANZIG*

Several years ago, it was a subway car crowded with workers going to their tasks in the heart of New York which revealed to me the major interest of America. Every morning I noticed that without exception the part of the morning paper which was most eagerly turned to and earnestly studied was the financial section. That was the only portion of the newspaper in which many of my fellow-workers were interested; their entire thought was focussed upon the value of stocks, their whole hunger was a desire for material things. In these days of uncertainty, doubt, and change, however, he who rides the subway to work will note a difference in those around him. The financial page is no longer studied to the exclusion of other news. Many people who believed their lives to be securely grounded on material wealth have found their old standards of measurement shaken and overthrown.

Music is a kind of wealth which it is especially appropriate for us to consider in these days of change. Though it enriches human life, it does not have hard material value of the sort we have been too prone to look for during the past few years. When we adopt new and less material standards of measurement, we may be ready to recognize the value of music in human living. With a prom-

ised increase in the leisure of our workers—if all are to find steady employment in the future—a tremendously increased opportunity for learning is afforded to these workers. Surely music should have its part in this educational use of leisure!

There are many ways in which music may find its way into our lives. Listening is the most common means of experiencing music. For those who do not have the opportunity of attending the concerts available in our cities, there are the radio and the phonograph. Almost everyone has in some degree the inner grace which turns music heard or played into gold of the priceless sort. There is also whistling, the possibilities of which have not yet been fully discovered. I was in a crowded elevator descending from the twentieth floor of a prosaic business building in New York; a tune started by someone in the elevator suddenly stopped. I found myself involuntarily continuing it, and discovered that I was whistling a tune from the Tschaikowsky Violin Concerto. After we had alighted, the salesman whose tune I had continued asked me what it was that he had been whistling. When I told him, although we were strangers we were off on a pleasant little chat.

Now he could not have drawn out a violin and played this music in a crowded elevator; nor, without drawing the attention and perhaps the unfavorable comment of the people riding down with us, could the two of us have sung it; yet there in the interior of that office building, among people absorbed in workaday thoughts, that whistled music soared up, a warm and romantic tune, as free and fresh as a lily in a swamp.

*Ed. Note: The substance of this article is taken from a talk by Mr. Zanzig at the Twentieth Conference of Southern Mountain Workers. Credit is due to the Oxford University Press for generous permission to use material from Chapter II of Mr. Zanzig's recent book, "Music in American Life," which employs the findings of the nation-wide research of the National Recreation Association.

Whistling is an unconscious form of musical expression within the reach of all of us, spontaneous and delightful.

Another form of simple musical expression is found in the acting out of songs and in singing games. Some group activities find musical expression in choruses, in choirs, in men's and women's glee clubs, and in small choral societies or less formal organizations. In fact any group which sings together, a church congregation, or community singers caroling at Christmas time (one of the most delightful musical phases of our national life), can bring music to enrich the lives of the singers and of those who listen alike. Countless instrumental groups both large and small foster the growth of appreciation of music, as do our great festivals of music held in many cities and under many different auspices. We find also the music which is an outgrowth of clubs or lodges; of civic associations, such as concerts in municipal parks; and the music which is sponsored by the welfare institutions of the cities. There is music for many different occasions; church services, school assemblies, club meetings, and family occasions, such as grace at table. Of seasonal music, only the traditional Christmas caroling survives in our country, although in Elizabethan times there was music for May-Day and for other special days or seasons of the year. Other nations have a richer inheritance of seasonal music, as had the group of Croatian men and women in Detroit whom I heard singing harvest songs with fine enthusiasm through most of an autumn Sunday afternoon, though the only possible harvest to be garnered within miles of them would have been automobiles. We have lost a good deal of the spirit of this seasonal singing, so that our music weeks seem sometimes a little artificial.

There are as many differences in the degree of difficulty and kind of performance of the music itself as there are in the occasions on which it is performed. In considering all these types of music, we find, however, that they all have some effect upon those who produce them or listen to them. In a greater or lesser degree they are all a form of wealth, enriching lives and bringing beauty into daily experience. Many choruses, bands, and orchestras are conducted with the idea of getting a certain amount of music performed in public. Although these organizations and their listeners

perhaps get a certain pleasure out of such performances, I doubt if it brings them much that has to do with freer and more joyful living. To-day, with all the means of pleasure which compete for use of our leisure time, such as the movies, the radio, automobiles, and other passive means of enjoyment, what we ask from music is something vital, something deep and quiet, which will answer the inner urge toward the expression of beauty which is within us all.

Music should bring a deep emotional release which means freedom for the spirit. Even the singing of "Sweet Adeline" by a hundred men at a luncheon club meeting, or a college class reunion, whatever else it may be, is generous, outgoing, and liberating, not self-centered and acquisitive. The Hallelujah Chorus sung by a Choral Union is more so, and a rich share of freedom is also achieved by bands and orchestras. During the day a violinist or trombonist may be a browbeaten or machine-beaten laborer or a fretful clerk or bank president. If you see him at the factory or office, you would never suspect him of being an expansive chap of abounding energy and enthusiasm, but if you watch him behind his instrument, or better still, if you get behind it yourself and play it as well as he does, you will come to know not only what he is, but what you are at your best. You will realize, too, that freedom means much more than the right to vote and to do about as you please. In the true freedom of music one's whole personality is enlisted, released from all mental and emotional tensions, and liberated into a wholesome self-forgetfulness and full flow of fresh energy. This is especially true of singing, but it naturally follows that the better the music and the performance, the fuller and richer will be the freedom.

Many musicians and pedagogs overlook the need for this freedom, and the possibility of achieving it through music. The leader who regards music as an art and himself as its interpreter may find that he has set every possible barrier, himself the biggest of all, between the people and the music. The people may gain the satisfaction of feeling cultured, of achieving goals set for them, and of appearing in public, but the wealth of freedom which music may bring will not be theirs. Excellence of performance, admirable and desirable as it may be, is less worth striving for than excellence of feeling. The player must know,

when he has finished, what he has been playing. The chorus must find out what it has been singing. Adequate provision for music in a community must include opportunities for as many people as possible to find through music the freedom of spirit and reintegration of the personality that are, after all, what we mean when we speak of recreation.

Music can also enrich life by bringing to the performer the joy of achievement. I remember a visit which I once made to the home of a retired violin teacher, who regularly invited to his house a small group made up of persons who enjoyed meeting and playing together just for the love of it. Each of them had a part in the charming *Kammersymphonie* which I heard there, and when the music was ended, I found that this group of musicians represented many different types of workers. The string-bass player, an old German who was a janitor in a dance-hall, said, "It's all I live for," holding out his instrument to me as we talked together. The oboe-player was a letter-carrier, and the flutist a waitress in a restaurant. I remember in one part of the music which they played, there was a rise, a sustained climax, at the height of which came a cascade of rippling flute-notes. I saw on the face of the girl playing this part such a look of awe and triumph in her achievement, and joy in the music itself, that I knew she was living then on a higher plane than at any time in the life she knew in the restaurant. Such joy in achievement is rare in industrial institutions, but comes rather from some art or craft. For most of us, music is an escape into a higher plane of living. The joy of achievement may come from the challenge of the music itself. Almost invariably I find that choruses prefer worth-while music, and orchestras like best of all to play really good music, to play symphonies. I asked Richard Cabot, of Boston, about this, and he said, "They won't play anything else." He went on to tell me that he had found that any music which was not of the highest type became threadbare when played over and over again in practice. From the practicing of good music, the player gains in spiritual stature.

Another element in the pleasure which music brings to us is the delight in skill for its own sake. Dr. Jacks tells us that everyone has the capacity for some sort of skill, and that when this innate capacity is developed, he then begins to become a

self-respecting personality. Man must be interested in striving toward some kind of ideal. During a recent visit to Berea I found that Berea students sing very well, and it has occurred to me that this might be due to the fact that so much is created in student industries at Berea, that each student has a chance to acquire some sort of skill and so become an admirer of skill. I have heard Rotary clubs which sing very badly, and, on the other hand, I once heard a Kiwanis Club sing the *Pilgrim's Chorus* from Tannhauser. The man who led them explained, just as a good golf instructor would, the fine points of the game he was teaching, and so interested his group in the element of skill involved in the song which they were singing that he obtained exceptional results. Such an activity not only provides the satisfaction of having done something good to do, but it also promotes and satisfies the desire to be something good to be.

In Denver there is a band of ninety boys, whose average age is not over eleven. They are members of the "Highlander Boys," who have two other bands of equal size, one of older boys that is remarkably expert, and the other of beginners. When I heard this band play, I had to sit in the middle of the band itself, as the room was so small that I was almost among the trombones. They were playing an unusually good overture, containing a sturdy, exalting tune which was heroism itself. I forgot that these were small boys; I was most moved by the heroic strains which the trombones had been playing, and I found myself shaping my spirit to their heroic mold. Suddenly the conductor lowered his baton, the band ceased playing, and one of the group of sonorous trombones was asked a question. From that section of majestic, deep-throated voices came the piping treble of a child, saying, "Yes, sir." These were just little boys after all, yet what fine and splendid deeds of the spirit they had been doing!

When one has gained skill on any instrument, or when he has played or sung in a group, he begins to feel that he belongs to the company of craftsmen. When Fritz Kreisler comes to your town to play the violin, you have a feeling of comradeship as you hear him play something which you have attempted, even though your own efforts have been unsuccessful. The company of musicians is a splendid fellowship to belong

te, and it is a wonderful thing to feel a sense of comradeship for Bach and Beethoven, Haydn and Mozart.

The celebrated Bach choir of Bethlehem, Pennsylvania, a town noted for its steel mills, gives a festival each year to which music lovers travel from all over the country. The singers are men and women of all sorts of conditions and vocations—steel workers, engineers, stenographers, salesmen, doctors, lawyers, teachers, students and clergymen—and of various religious denominations, furnishing a cross-section of the life of that city. None of them are professional singers. "I would not go across the street to hear one of us sing alone," a member of this choir said to me, "but to hear us all sing together I would go a thousand miles." Something happens to the unskilled singer and he becomes an artist when he sings in a finely-led choir. In what other way, save perhaps the drama, could the ordinary individual experience fully so many kinds of fine feeling? Emerson it was who said, "All that Shakespeare says of the king, yonder slip of a boy that reads in a corner feels to be true of himself." To sing the king's song, especially in a group, where you can lose your identity so easily and find it in the king, may carry you even more fully into his character, for it gives him a living voice and body, your own, imbued with full kingly feeling. When, in music, you have the opportunity of experiencing the joy, courage, humor, grace and beauty of great souls, you have an opportunity to develop your own greatest resources.

Music always enhances the meaning of whatever is fitly associated with it. It is this power of music and of the other arts that Dewey regards as their primary function in education, for "they reveal a depth and range of meaning in experience which otherwise might be mediocre and trivial." Music expresses some things which words alone cannot express. Church services find their meaning heightened by the music which accompanies them, as do weddings and other occasions. For the individual, music can bring ideas from the coolness of the intellect to the warmth of the heart. "Art is the daughter of enthusiasm," said Emerson. Those who go through life only for service and who do not experience enthusiasm are good, but not good for much. Can we not cultivate, through music, a capacity for enthusiasm?

Music is also a form of civic wealth. Many of

our great cities, Boston, New York, Philadelphia, and Cleveland, are proud of their symphony orchestras, but there are many smaller cities which are equally proud. Kalamazoo has a symphony orchestra. Ottawa, Kansas, with a population of 9700, is a real music center, with a good Civic Orchestra of sixty players, a Civic Boys' Band, an orchestra in every church and in the women's club, and numerous choral societies. An orchestra is somehow a token of the dignity of the city. A city which has a symphony orchestra becomes conscious of the worth of the cultural things in life, and any community, no matter what its size, which has a good musical group, has a visible token of its artistic excellence.

The chief enrichment which music brings to life is the joy of beauty. What beauty is, no one as yet has succeeded in discovering. It has been said that beauty is a communion with the infinite. Something very beautiful moves us deeply, and for a while we lose all sense of space and time, in a brief realization of immortality. The search for truth and the striving for goodness give us similar experiences. We are able to move in the current of a lasting life beyond our own.

SOME USES OF MUSIC

From Mr. Zanzig's Remarks in the Open Discussion on Music

There is no activity so effective as music for freeing and integrating the individual. It is a form of release, and at the same time a regulating agency for the whole organism, especially when one can move to it. Music speaks to all of us, telling us many things without words and often suggesting movements, such as walking, skipping, galloping, running. By learning to respond readily to such musical suggestions, children generally "hear" more than they would if they were told to sit down and listen to music. There is no end to the rhythmic possibilities which we find in different kinds of music. If a pianist is not available, a phonograph will bring these experiences to children.

An example of the sort of rhythmic play which may be worked out with children may be found in an experiment with some kindergarten children, whose teacher had just told them the story of the Sleeping Beauty. I suggested that we might

act out the story, with appropriate music for each part. I played several pieces for each part and let the children choose which was best for the entrance of the king and queen, the baby, the fairies, and for the other episodes of the story. The children themselves were delighted with the new game. We also found that when we gave them opportunity to move freely to music until their restlessness was gone, they were willing to relax and to listen to all the lovely music that we could give them.

Children who are a little older may make up little wholesome folk dances for themselves. And older people, who are a little more bashful about letting themselves go, will enjoy acting out songs, such as "The Raggle Taggle Gypsies" and other ballads. "My Man John" is good, and "The Windmill Song" is a simple one, good for children and older folks also—although young people in high school would find it too simple, perhaps. There are many such motion songs. The John C. Campbell Folk School has done some fine things along this line.

The use of simple groups of instruments, such as rhythm bands, is becoming very popular. Oatmeal boxes make good drums, I am told that rattles can be made effectively from snuff boxes and pebbles, a horse-shoe makes a good triangle, and so does a jig saw frame and a large nail. Schubert waltzes, folk tunes, and other little tunes are always good for children to play. "The Campbells are Coming" may be worked out very well by having it grow louder and louder and then fade away to nothing. The C. C. Burch Company, of Boston, and G. Schirmer, of East 42nd Street, New York City, have available information and books for those interested in rhythm bands.

In the realm of creative music, a child enjoys

making his own instruments. He may begin with drums, rattles, and percussion instruments, later making more complicated instruments, such as the cigar-box fiddle. For those who are interested in this sort of work, I would mention "Creative Music in the Home," by S. N. Coleman, of the Lincoln School, West 123rd Street, New York City. There you will find directions for simple musical instruments, such as glasses of water so arranged as to supply different notes. Such simple sources of music are ideal for the country, where musical sources are apt to be limited. The local instruments should always be used. Where a dulcimer is available, it would be too bad to substitute a banjo.

There are certain occasions in our daily life which music may make more enjoyable. The musical grace before meals, "For health and strength and daily food, we praise Thy name, O Lord," may be sung very effectively as a round. Many hymns are appropriate for grace, and may well be used so, if the custom does not become perfunctory. Church music and community music add a great deal to the life of a town, whether it is large or small. Singing is one of the best sports in the world.

What songs to use? I would do everything I could to save the mountain songs. Only the best composers are capable of achieving the genuineness and the spontaneity of all folk songs. We also need the great music of the world.

It would be a very fine thing if we could bring young people to prize such uses of music as we have just mentioned. We should prize human expression above human possessions. Music is one of the greatest forms of human expression, and is within the reach of all of us, whether we play, sing, or listen.

Library Facilities in the Southern Appalachians

TOMMIE DORA BARKER

A survey of the present book resources of the region shows the inadequacy of library service through both local and state agencies. Library service is inadequate not only in that 77 per cent of the people are without access to public library service of any kind but also in that the service available to the other 23 per cent in many instances falls so far below the recognized standards of good library service that it may be said to exist in name only.

The American Library Association has adopted certain standards which may be taken as a measuring stick for public library service. According to these standards \$1.00 per capita annual appropriation for the population to be served is considered the minimum on which good modern public library service with trained librarians can be given. With such a sum the library should bring its services within reach of all the people, should have registered borrowers equal to at least 30 per cent of the population, a considerable collection of the more expensive books of reference and a home use of about 5 volumes per capita per year.

The Julius Rosenwald Fund in its county library demonstrations in the South has required a minimum annual budget of \$.50 per capita for the population to be served. Two of these county demonstrations of library service are located in Tennessee in the region under survey: one at Chattanooga and Hamilton county and the other at Knoxville and Knox county. During the past year the city of Chattanooga and Hamilton county have spent \$.56 per capita, exclusive of \$20,000 received from the Rosenwald Fund, on city-county library service, while the city of Knoxville and Knox county have spent \$.70 per capita, exclusive of \$5,000 received from the Rosenwald Fund. Through a system of school and community branches, class room collections, and book truck delivery, books and the services of a librarian are made available to the people in the remotest parts of the county, Hamilton county having 49 library agencies outside the

city limits of Chattanooga for service to the white population and 12 for service to the Negro, and Knox county having 84 agencies outside the city limits of Knoxville for service to the white population and 8 for service to the Negro. That rural people respond to the opportunity to read when it is offered is shown from the record of books lent in the past year by both library systems, the record for Hamilton county showing a circulation of 9 books per capita, which was 3 more than the per capita circulation within the limits of Chattanooga, and Knox county showing a record of 3.5 books per capita circulation.

These two counties offer good examples of well organized county library service where all the work is coordinated under a single system for serving all elements in the community, urban and rural, adult and juvenile, white and Negro. Unfortunately, however, it is not typical of the region. There are only 6 other counties in the area having county library service, and in no case does the appropriation equal as much as \$.50 per capita. In fact, for all the public library service outside of these two places, with the exception of Winchester, Virginia, which has an endowed library with an income of \$.88 per capita, the annual per capita expenditure amounts to only \$.19. Moreover, there are 135 of the 205 counties with no public library within their borders.

STATE BOOK LENDING SERVICE

All the states except West Virginia have a book lending service from a central state library extension agency, or, in the case of Tennessee, from the Department of Education. This service is usually given by the State Library Commission, as in Georgia, Kentucky, and North Carolina, but it is given by the extension department of the State Library in Virginia, and by the Division of Rural School Libraries of the Department of Education in Tennessee, the service in Tennessee being limited to rural schools only. West Virginia has a State Library Commission but has no appropriation for its work.

The book service given by a state library commission or other state library extension agency is intended to serve two purposes: to supplement the resources of local libraries by supplying a central reservoir of books from which they can borrow and to give direct service to groups and individuals where local library service has not yet been established. This direct service is given by sending collections of books to stations, frequently located in a school, post-office, store or home, to be circulated by a volunteer local custodian; or by lending directly to individual borrowers. The limitations of this service are the inadequate resources of the library extension agencies in the six states included in the Survey and the fact that at best it is an impersonal service with none of the stimulation that comes from first hand contact with the librarian and from being able to handle the books before making a selection. Only about .7 of a book to every 100 inhabitants was lent by these agencies in the past year.

The state universities in North Carolina, Tennessee, Virginia, and West Virginia also give limited book lending service to the whole state.

SCHOOL LIBRARIES

Figures for school libraries could be obtained from only two states: North Carolina and Virginia, with figures for number of books in the elementary schools only for West Virginia. In North Carolina the schools have 150 books per 100 students enrolled and in Virginia 160 books per 100 students.

LIBRARY SERVICE OF PRIVATE INSTITUTIONS

Complete data were not obtainable on what private institutions are doing to bring books to the region, but that many are endeavoring to supply the need is evident from instances that were found, especially in the eastern part of Kentucky. Through the extension department of its library, Berea College is sending traveling library collections to former students who are now teaching, and is giving direct service by book car to the schools in Rockcastle county. Approximately 2500 books were sent in 1930-31 into 14

counties. Hindman Settlement School conducts a library for general use and gives surplus books to surrounding schools. The Homeplace Community Center, Ary, Kentucky, and the Caney Creek Community Center, Pippapass, Kentucky, are doing similar work. These institutions have practically no money to spend on developing this service and are simply attempting to make what use they can of the books that are sent to them as gifts.

FINDINGS

From the facts revealed it is evident that the provision of library service for this region is largely in the future. Conditions entering into the problem are the scattered population, the low economic wealth, and the topography of the country. While the county is the unit for library service most generally recommended to reach the whole population, it is obviously not the complete answer here. There is need for some experimentation to determine methods applicable to these special conditions, probably on the basis of a region the limits of which would be determined more by natural boundaries than by political. Such experimentation might be done through some of the private agencies that are already attempting to meet the library needs in a small way. Private agencies have blazed the trail in education and they might make an equally fruitful contribution in the related field of library service. Adequate financial resources for books and personnel would be the first requisite for such experimentation.

The facts also show the limitations of the work being done through state agencies. All the state library extension agencies need increased resources in order that they may build up larger central lending collections to supplement local resources and to supply direct book service until local library service is developed. The West Virginia State Library Commission has no appropriation for its work; so the people of this state are without book resources other than the necessarily limited lending service from the State University library and the local library facilities, which reach only 15 per cent of the people in the region surveyed. Tennessee is without a state financed li-

brary extension agency. Promotional work for the establishment of libraries is being done from the State University and limited book lending service is given by the extension division of the University, but the records for 1930-31 show that only 74 people from the counties in the Survey borrowed books. It should be kept in mind, however that the long range service for a state agency, even at best, is not as effective as local library service and that the ultimate goal should be adequate public library service within easy reach of everyone.

The fact that information on school libraries could be obtained only from the two states which have school library supervisors suggests the need for school library supervisors in the other states to encourage the development of school library facilities.

The contribution that books can make to the region is suggested by the remark of a teacher in one of the mountain schools who said that the coming of paved roads, the automobile, the radio, and the moving picture meant that all the agencies of education needed to quicken their tempo if these once isolated people of the mountains were to be prepared to meet the impact of the once outside world that was now crowding in upon them.

STATISTICS

PUBLIC LIBRARY SERVICE

1,164,124 people, or 23 per cent of the population, are within the service area of a local public library.

3,811,591 people, or 77 per cent, are without access to local library service of any kind.

8 counties out of the 205 included in the Survey have county wide library service.

135 counties have no public library of any kind within their borders.

38 of the 58 cities of 5,000 population and over have public libraries; 34 of this number receive some support from public funds; 4 have subscription libraries only.

20 of the 58 cities of 5,000 population and over have no public library.

ANNUAL EXPENDITURE FOR LIBRARY SERVICE

\$391,331.89 were spent in the last reported year by public libraries in the region.

\$341,728.93 were derived from public funds. \$49,602.96 came from other sources.

\$.08 per capita was the amount expended for the region.

\$.33 per capita was the amount expended for that part of the population in the service area of libraries.

\$223,888.71 or 57 per cent of the amount spent is expended in Hamilton and Knox counties, Tennessee, which counties contain only 6 per cent of the entire population and 27 per cent of the population in the service area of libraries, which means that outside of these counties, an average of \$.19 per capita for those in the service area of libraries is being spent annually.

\$1.00 per capita is the minimum annual appropriation on which a library can give adequate service according to the standards recommended by the American Library Association.

BOOK COLLECTION

717,281 volumes are in the library of the region; or,

.14 books per capita for the whole population, and

.6 book per capita on the basis of those in service areas of libraries.

CIRCULATION OF BOOKS

3,895,205 volumes were lent for home reading in the last fiscal year.

.78 volumes per capita were lent.

3.3 volumes per capita were lent calculated on the basis of those in the service area of libraries.

47 per cent of the total volumes circulated were lent in Hamilton and Knox counties, Tenn.

5.8 volumes per capita was the average circulation in Hamilton and Knox counties.

2.4 volumes per capita was the circulation in the areas of library service exclusive of Hamilton and Knox counties.

REGISTERED BORROWERS

227,329 people are registered as borrowers from the libraries in the region.

19 per cent of the population in the service area of libraries are registered.

4 per cent of the total population are registered as users of the library.

TRAINING OF LIBRARIAN

13 only of the libraries have librarians who have had any special training for the work, only 5 having librarians who have completed as much as one year's course in an accredited library school.

SCHOOL LIBRARIES

Figures for school libraries could be obtained from only two states: North Carolina and Virginia. These are the two states that have state school library supervisors.

In North Carolina the schools have 150 library books per 100 students enrolled and in Virginia 160 books per 100 students.

The white schools in North Carolina have 160 library books per 100 students while the Negro schools have 54 books per 100 students enrolled.

The white schools in Virginia have 175 library books per 100 students while the Negro schools have 68 per 100 students enrolled.

Figures are available for North Carolina on the basis of rural and urban distribution of books. These show that there are 140 books per 100 students enrolled in rural schools and 197 books per 100 students enrolled in urban schools.

Figures for West Virginia are incomplete and are for elementary schools only. They were copied from the report of the State Superintendent of Free Schools.



Mental Hygiene and Work With Individuals

MARK ENTORF

There was implicit in everything said at the Conference one of the principal characteristics of mental hygiene, namely an interest in the happiness and development of individuals. Mr. Zanzig demonstrated, by precept as well as practice, the value of singing as an avenue of expression, a form of recreation, and a means of building up group unity. Mr. Miller told us of the bearing of industry upon individuals, and how security and self-confidence are broken down in those who, through no fault of their own, are denied the opportunity of productive labor. We heard from Mr. Morris and others first-hand reports of the disintegration of character resulting from industrial strife and continued idleness. The psychic costs of the present period of distress are indeed beyond calculation, and their exaction will continue for years to come.

... ..

In discussing the bearing of mental hygiene upon the work of those who deal with individuals, it may be pertinent first of all to say what mental hygiene is, and what it is not. Contrary to popular belief, it is not exclusively concerned with the pathological aspects of human experience. The line between the normal and the abnormal is extremely difficult to determine. It is true that mental hygiene has drawn a large part of both its content and method from the study of abnormal behavior, but it is equally true that the maintenance of mental health is its chief concern. Furthermore, mental hygiene is not magic, either black or white, and it relies neither upon esoteric knowledge nor upon miraculous results. Briefly stated, it is a science and an art, the function of which is to enable individuals so to understand themselves and their world as to make possible increasingly happy and effective living.

It is only in comparatively recent years that human personality and behavior have become subjects of scientific inquiry. We have at last begun to ask what human nature really is, and to realize that our work with and for others can be fruitful only to the degree in which we under-

stand ourselves and them. It is of course obvious that anything approaching complete understanding is as yet impossible, but it is incumbent upon us to broaden our knowledge of the human material with which we work. In the present discussion we may consider three aspects of the problem: first, the question of motives; second, faulty methods of adjustment; and third, some general considerations regarding individual work.

The question of human motives has been an active problem from the time of Plato to the era of John B. Watson, and the theories evolved have varied from the purely spiritual to the purely mechanical. Few, if any, of the problems relating to mental dynamics have been solved: the existence of instincts, the relative importance of heredity and environment, and the nature of desire, impulse, and will are still debatable topics. We are not, however, entirely in the dark upon these points. Many suggestive formulations of human motives have been made, and among them none is more helpful than the one advanced by W. I. Thomas, generally known as the Four Wishes.

First comes the desire for security. In this changing world an individual must find some fixed point, some reality to which he can hold. It may be found in social position, affection, family, or in some notable achievement. During the past few years many persons have suffered a mental breakdown following severe financial losses. This was not entirely due to the anxiety they suffered in the effort to preserve their fortunes: it was due more than anything else to the distress of losing that which had given them certainty and security.

The second wish that moves us to action is the desire for status—the desire for standing and significance in the eyes of others. If we can indulge for a moment in the luxury of being quite frank with ourselves, we must acknowledge that this is one of the most powerful of human motives.

Another basic motive is the desire for satisfactory emotional responses from others. Our strongest and most meaningful relationships are rooted in affection, and where they are lacking the per-

sonality is incomplete. This is a particularly urgent need in the early years of life, and whether or not it is met will in large part determine the child's sense of personal worth, his degree of confidence in other people, and his ability to establish harmonious relations with his contemporaries.

The fourth wish expresses itself in the search for new experience. At times we all feel a desire for something different—new faces, new scenes, new activities. There seems to be an absolute psychological value in change merely for the sake of change. Furthermore, variety does add spice to life, and provides in addition an indispensable means for the expansion of knowledge and capacities.

These four desires do not exhaust the list, but they are all major and insistent desires of every individual. One sees running through all of them a most important motive which we should not omit: the self-regarding impulse—the sense of one's own personality—and the need for protecting that personality from affront or impairment. The individual's conception of himself is the lens through which all motives are refracted, and if there is anything wrong with the lens we find peculiarities in the personality.

With these suggestions in mind regarding the dynamic elements of behavior, we consider next the ways in which an individual may meet the situations which confront him. A boy of fifteen was brought to a clinic because of dishonesty, persistent fighting, and a series of petty thefts. His mother was a school teacher and his father had deserted the family when the boy was very young. He was rather undersized, but active, and possessed good general ability. Because of straitened financial circumstances, the boy did not have many of the things his acquaintances possessed. He was also handicapped by having a mother who tried to keep him from associating with his schoolmates, considering them unfit companions. Fortunately, he rebelled against these efforts to cut him off from the society of other boys, and his stealing began as an attempt to win their regard. Undersized and weak physically, he knew he was regarded as a sissy, and his fighting, like his thieving, was an attempt to prove his manliness and courage. In the light of such cases, it is obvious that delinquent behavior may profitably be approached on other than moral grounds. This

boy had been told many times that stealing was wrong, but to no avail. As long as his desire to be a regular boy remained unsatisfied, he continued to steal.

But there are many other ways of adjusting ourselves to events or facts, ways which are not so obviously anti-social, and yet which bring defeat in the long run. There is, for example, the simple one of denying an unpleasant reality. If one has a bad temper, a grudge, or the memory of past failures, one can repress the thing and diligently try to forget it. The difficulty with repression, as a way of meeting our problems, is that it consumes too much mental energy. One's mental processes become like a herd of obstinate cattle being driven along a road, with now one and then another straying off, and with all requiring constant and anxious care. One of the chief concerns of mental hygiene is to preach—and especially to practice—the acceptance of reality. Sooner or later we will have to deal with it, for reality will not let us alone. We can postpone meeting it for a time, but inevitably it will overtake us.

Another way of avoiding unpleasant realities is day-dreaming. Children who are deprived of certain satisfactions, such as love, or a normal play-life, or opportunities for achievement, often develop a rich fantasy life in which all their desires are fulfilled. Such a child is apt to be more or less detached from the world, self-contained, and reticent about his real interests and feelings. He needs patient understanding and the opportunity to substitute real for counterfeit satisfactions.

The failure to grow up is another faulty adjustment to the demands of life. It frequently takes the form of excessive attachment to and dependence upon parents or friends. The too-good child falls into this category: he is pliant, colorless, and lacks individuality, for he submissively follows the patterns of thought and action set for him by others. While his exemplary behavior is agreeable to parents and teachers, such a child never makes his own choices and hence never becomes a person in the true sense of the word. Both he and his elders need to be reminded that goodness is an attribute and not a vocation.

Among the many other ways in which people meet—or rather fail to meet—the situations with

which they are confronted, projection and rationalization are perhaps the most familiar. We see the former in those who are never wrong, those who habitually blame their mistakes upon anything from a microbe to the cosmos itself. With an obsessive concern for personal perfection, these individuals find it impossible to face and accept any sort of defect or failure. As for rationalization, it is the handy device which enables us to indulge our vanity, our prejudices, or our dislikes by ascribing more reputable motives to the behavior which is thus motivated.

Coming to the matter of our work with individuals, we need occasionally to re-examine our approach, our methods, and our goals. This is especially true where we deal with so-called "problem children." Their shortcomings and difficulties should be regarded as the natural products of natural causes, and not as evidence of perversity or ill-will. Careful study of each individual will reveal patterns of thought and behavior—a characteristic way of feeling and acting with reference to specific objects or situations. Cheating, sulking, stealing—all forms of undesirable behavior—represent an attempt to solve some problem or secure some satisfaction. Censure, exhortation or punishment are generally ineffective because they leave the underlying motives untouched. All of us have a tendency to compress life into some safe and satisfying formula, and to regard any departure therefrom with anxiety or resentment. One might, indeed, suggest the occasional existence of that form of psychological idolatry which involves the worker in an attempt to mold others according to his own image.

Closely allied to this pitfall is the enjoyment of power over other persons which teachers and counsellors may readily secure. The very nature of their position, and the influence they exert, make this a tempting possibility, and one would be something less than human if one did not sense its attractiveness. But the continued dependence upon us of those with whom we work is not our goal; if it is necessary to begin with an individual where he is, it likewise is desirable to take him as far as he can go.

All this requires an attitude of objectivity, which may be defined as an active interest in the welfare of another person, accompanied by that

degree of detachment which enables one to see things in their true proportions. If we identify ourselves completely with another person and his problems, we have only aggravated the difficulty. It is a truism that we cannot help another person solve his particular problem if we have not already solved it for ourselves. Objectivity will also prepare one for the resistance to change, the reluctance to give up old attitudes and reactions, which will almost always confront us in those with whom we work.

In the last analysis, no one can solve another's problems, but he can bring to them sympathetic understanding and such knowledge of mental processes as he may possess. The effectiveness of our work may be tested by the individual's increasing ability to dispense with it. This in turn involves progress in the integration of his personality and his continued growth toward emotional maturity. These should be among our goals. Emotional maturity implies freedom from excessive dependence upon people or things, affection which is not possessive and which gives more than it asks, the acceptance of reality regardless of consequences, and the ability to touch the whole range of human experience without feeling either revulsion or morbid interest. As for integration, it involves the organization of an individual's drives and satisfactions around socially valuable activities and interests in such a way as to release energy, facilitate personal development, and secure the maximum degree of internal and external harmony.

DISCUSSION

"I think one of the biggest problems which we as mountain workers need to solve is the problem of the young people who have no anchor—who have no recreation. There are the girls who are kept at home, who have nothing to do but marry early, and there are the boys who hang around the store in every small country town. When one asks why they left school, the answer always comes back to the subject of personal relationships. They say, 'I couldn't get along with the teacher.' We are often more concerned that our students pass in their studies than that they develop as individuals.

"Do we not often try too hard to impose our own standards? I wonder if this is psychologically right? One of the biggest jobs we have before

us is to understand why people are as they are. We must also understand ourselves, and realize why we want people to do as we want them to do."

"All of us are reluctant to change, and we resist change. The thing we are trying to change fundamentally is the real self, the real I: We very easily underestimate the difficulties in this problem, and we are easily discouraged when our first efforts meet with failure. In helping people, the great problem is to understand them—to find out where they really live: what they think about and what they are interested in. Then it is easy to go on from there."

"I'd like to have some suggestions as to what the church can do in this whole realm of human relationships, of marriage and the home."

"There is as much need for discussion in the field of domestic relationships and happiness as there is in any other field of life. We cannot be too optimistic about the marriage relationship.

The sanctity of that relationship lies in life itself. The best way to get at the parents is to reach them through the children."

... ..

"What tack do you take with students who are not able to meet the present academic standards, who are not able to go on with their friends to college? What can one tell them, so that they will not slump from discouragement?"

"We have certainly been sending too many to college. I have in mind a girl of exceptional vivacity and vitality, who has been doing extremely badly in college because she wants to be a nurse. The problem in such cases goes beyond the individual. It is a social problem that we must try to change. The fact that a person has a college education has come to mean too much in our present system.

"When it is a matter of dropping a student, let someone point out to him that this is one test at which he has failed. What else is left for him to do depends upon the aptitude of the student. But I would always be frank with him."



Living With A Jungle Tribe In India

WARREN H. WILSON

A year ago at Easter time I was in Govindpur, in the center of India, near the country which Kipling made famous by his "Jungle Book" stories. We lived in a cluster of houses built by the Germans eighty years ago, not surrounded by a wall as is usual in India, but covered by the shade of great trees and mangrove orchards which they had planted. On one side of the settlement is a heathen village where every night during the full moon we heard the drums sounding all night leading the heathen dance. On the other side of the town is the Christian village, separated from the compound by a great pond or tank which holds the water of the heavy rains in summer for storage during the winter.

Half a mile away on one side, a mile on the other, is the jungle where wolves, hyenas, wild pigs and leopards live. These beasts are accustomed to go through the village in the middle of the night. They usually do no damage, however, because the watch dogs act as ushers; and the jungle people have a kind of agreement with men that if no kids or other small cattle are left out, they will steal nothing, while the men have promised that if not too many chickens or kids or puppies are stolen they will not use firearms. So every night the jungle creatures paraded through our village. One night as I slept on the edge of the veranda, a hyena came close to my couch to investigate, but was driven off by a small village watchdog. A few months before two leopards had killed a buffalo, and the year before the leading man of the countryside met a leopard within a half mile of the village.

The purpose of my talk is to give you a measure of the usefulness of foreign mission work. The German missionaries had come to Govindpur eighty years before and established themselves among these people. They found the Munda tribe discontented and restless. They were a very ignorant people, quite illiterate, and they worshipped many gods whom they feared. They found something to be afraid of behind every tree, and every night they feared to go out of doors because of the spirits of the dark. Their lands had been cleared with infinite toil when,

in the time of their ancestors, they fled from the fertile Ganges valley because of oppressors. These oppressors, having followed them into the jungle, were still astride their necks, putting mortgages on their land, taking the best fruits of the ground, and keeping them constantly in bondage. The Mundas, full of hatred and sunk in despair, were able only to burst out once in twenty years with a murderous revolt in which they killed their oppressors, burned their houses, and wrought vengeance on their wives and children.

These oppressions still remain, but the Mundas have learned to be peaceful. The effect of the missionaries has been two-fold. First, the people have come to peace; they no longer burst out in murderous revenge. Second, they have become more industrious and steady, and in a modest way they are prospering. Their oppressors have been halted in the seizure of land and goods. I met the owner of seven hundred villages, a proud aristocrat who feared the people and disliked the missionaries because they had gone into court to protect the rights of their people under the law. The people oppressed have gained a kind of decent respect for themselves. Christianity has taught them that even a poor man under injustice can stand on his own feet and think well of himself.

There is not very much education, and no college, among these people. They have a hospital of a very modest kind about thirty miles away. No improvement has been made in their agriculture. But the mere teachings of the Bible and the gatherings for the worship of God have made them possess this self-respect and independence.

I traveled through the jungle country for many miles. Everywhere the British have built good roads, and through most of the journey we could go along at a good pace in an old Ford car that one of the missionaries owned. I had to take a cook and a driver, because we never knew what we would undertake, and the distances are very great. There are no hotels and no railroads except main lines, so that the government has built about every thirty miles in the jungle a rest house to which one can drive at night, put down his

bedding on a bedstead, and make his own meals. As we went deeper into the jungle, the cook and the driver turned to me and begged me to take my gun out of its case and be ready, because in that jungle wild tigers and elephants are all about. I saw nothing more wild than peacocks. But on those roads very recently one of our missionary women was driven out of her mind by a herd of elephants, into the midst of which her car was suddenly driven as she turned a corner. These huge beasts showed curiosity about the car and tipped it over upon the occupants, being scared away only when one of the women seized the motor horn and blew a loud blast.

All along the way we passed people who were carrying burdens on their heads, most of them women. There were companies of ten or twenty healthy-looking young damsels, each carrying a burden of fifty to a hundred pounds on her head, going along barefoot, lightly clad, for a score of miles in a day through the jungle. With each company of this sort there were two or four men carrying spears and bows and arrows as a guard. Once we stopped to inquire the way, and waited for a group of these burden bearers to come up; when our driver asked the woman a question, she turned with hesitation, and immediately from the rear came two men carrying their spears and tomahawks to meet the strangers. It is among such jungle folk as these that the missionaries work.

The end of my journey was at a rest house much used for hunting and therefore very well furnished, where a bishop was holding a confirmation class. When we drew up, the class was kneeling in the final prayer on the great veranda with the bishop at the front facing the east.

The next day I went with the bishop and his clergy to villages in the jungle. One old chief-tain presented me with a bow and arrow, which I still cherish, and I presented him with a jack-knife. Near this same village I saw a man sitting under a tree who signalled to us to come near him, but the party warned me away because he was a maniac chained to the tree out from the village.

Among such people as these, what does the Christian religion amount to? Just what are we trying to do for people so poor? In the first place, our missionaries are not trying to put

clothes on their backs. Those who come to church do wear their best clothes—and add a shawl over the shoulders. The women lift the long fold tucked in at the waist and draw it over their shoulders and bosoms when they approach strangers. If they can get shoes, they wear them on Sunday to church; but they are very poor, and no great success has been attained in lifting their poverty.

They are so ignorant that the process of teaching them to read and write, of educating their more intelligent members, has not gone forward very far yet. And it has been impossible, as I said, to provide them with medical service. But the most successful means of bringing Christianity to them has been through the worship of the Anglican and Lutheran churches. This solemn and beautiful worship, using much scripture and the creed of these churches, has an effect in teaching them the word of God and giving to them those truths most essential in Christianity. It has, I think, also taught them order and reverence, regular ways of behavior; and above all, the public gatherings in a church in which all men are equals have taught them self-respect and given a sense of moral worth.

For these poor people sustain their ministers. I do not refer to the European missionaries, who are supported by their home church, but to the ministers taught, trained, and ordained in the schools established by the missionaries. These live in the villages among the people and very generally are supported by them.

I was surprised to find this jungle looking so like the Appalachian country. It had none of the marks of the tropical jungle I had expected, no tangled and matted wall of shrubbery that must be cut through with an axe or hatchet. But trees whose leaves fall, trees that look very like the chestnut, the oak, and the maple of the Smoky Mountains, were all about me. Even the corn cribs, the sheds and the yards for cattle were there. If I had not seen frequently the half-naked brown figures of the dwellers in these houses with their bright, intelligent faces and their black, straight hair, I should have imagined myself to be in Allandand, North Carolina, or Rocky Fork, Tennessee.

I sometimes wonder what good it did me to go to India for a year. I helped others, it is true,

in showing a missionary how to make a scientific study of population, which would enable him, a resident for many years of India, to compile a record that would convey the truth to other men and other minds in other places. But what good did it do me? I sometimes think that I am like Christopher Columbus, who went to India and discovered America. Perhaps, having gone to India, I got no such knowledge of India as I got of my own country. If this is true, then I will tell you what I learned there about our own people and about the work we can do for other people.

The first thing that I think we can do is to give to men and women who are different from ourselves the method and the privilege of worshipping God. Along with worship also goes a certain amount of teaching and instruction, but the main purpose of teaching and instruction should be worship. This is something that we can do anywhere, and the value of it is that we give them a sense of respect for themselves. For worshipping God after a Christian manner is a very democratic but very lofty and profound thing to do. It makes a man discover himself. It gives him opportunity to sit by himself before God, and the God of all speaks to him alone. He knows, moreover, that the God whom he worships cares alike for all men. This is the source of a decent and proper respect for himself that nothing else can give. It is, I am convinced, the most penetrating and explosive form of social inspiration that the world knows.

Now the other thing I mentioned is that Christianity, social work, and educational work are part of a rounded and symmetrical whole that constitutes a complete and balanced thing. In this balanced social work the Gospel is at the center, and next to it is teaching. Then comes medicine with health, work, and play. Then is included agriculture or other industrial wisdom and skill. Last of all is the teaching and the development of the home. That is to say, at the center of the Christian inheritance is worship and all around it is the whole life that develops under the influence of worship and of a rounded and balanced religion. It is not well to teach religious truth without this balance. It makes men narrow, conceited, and solitary. They

think they have "got religion." Neither is it well to develop school work without playgrounds, economic skill, health, and home-making. Nor is it well to have school work without worship. In like manner good economic and industrial skill, profitably employed, needs the dignity of teaching, the protection of health, and the lofty idealism of religion, else it suffers under a curse.

In other words, the elementary experiences of life—none of which is of the larger political organization, but all of the local community—belong together, and they ought to be matched with our religious work and with all we do into a common pattern, in order that the child, and the woman, and the man, may see life aright. This is what I learned in India.

In America there are a great many well-to-do people, and there are many more who travel and get the advantages of money by seeing many sides of life. I am talking tonight about the very poor. In America the poor suffer as much or more than those in any country, because before their eyes so many privileges to which they feel themselves to be entitled are snatched by others. What I saw in India I saw among the very poor whose visitor I was. For I did not go there to meet the rich, or the learned, or the prominent people, but the outcast and the pariah. The life of the poor there, as in America, needs to be supplemented by education and better pay and better health, and by a happy interpretation of life.

Anyway, this is the interpretation of our missionaries. They believe that rural people should have a rounded teaching and a balanced presentation of all things Christian.

And this, I think, is the value of Missions. It is a gift from one people to another. It is a transfer from one people that has protected its members and enriched them to a degree to another people on whom they have turned their minds with sympathy and pity. Thus Missions come with gifts in their hands. Now, some of these gifts can do much harm. Some of them cannot be properly given without risks for both parties. But the one gift that can be given and does the least harm is the gift of teaching about God.

HEARD DURING CONFERENCE DISCUSSIONS

"The Conference has progressed from the days when we got up and told each other what each one of us had done. The question is now of methods and emphasis rather than work itself. We have always tried to contribute to human welfare. Our program shows our progress: for example, Mr. Zanzig and the industrial question. We are widening our view of the questions that are before us. There is much to be said for us; we have our strong points, such as Mountain Life and Work, and the government survey.

"We have also our weak points, such as our background. When we started our work we didn't consider much the background of our mountain life and we still have too little understanding of it. There is much to guide us, if we would follow it. When we started, our efforts in various fields were rather radical steps, but there has been such development that we are now behind. We must enlarge our idea of human welfare and the avenues toward it. Conditions in the mountains have changed so that we hardly know where we are or toward what we ought to aim. If we try to plan toward some definite objective we will see where our weak points are."

"What do you think of Christian work in rural America?"

"It is harder every decade. There are fewer church members each year. Yet one hopeful aspect of the situation is that more young men and young women are going into the rural work each year. They have a clear idea of the work, and they know what they want to do."

"We must practice the value economy of which Dr. Odum has spoken. Supposedly we have a more disinterested point of view than many other workers have, but what are we holding up to our people? It is a great mistake to try to impose our point of view on our people; we must let any change come from them. Our task is to stand for what is worth while. The best thing in the old days was the unselfish devotion of the mountain workers rather than what they accomplished. So our character must count today."

SPEAKING OF EDUCATION

"We must have the laboratory point of view for our schools. We are missing a great opportunity in not being experimental laboratories working toward new points of view in society. We must not slavishly follow the public school system, which we still do to too great a degree. Too many of us are still competing with the public school, which is going to make for confusion later."

"The great value of an independent school is that we have a free field to discover the genius of the people. We ought to set up an educational approach to discover this, and then utilize it. A state system can not do this. We are not to defy the public school system, but to find new approaches to personality and enlarge the individual. Dorland-Bell is an example of a school trying to develop a real life situation, appealing to each student through her ideals, purposes, and interest in life. They present the home-making situation to a girl from a mountain home, not setting a standard, but working through personality and the development of it.

"Some ten to fifty per cent of the students who graduate from our high schools cannot make the grade in college. The schools that forget to prepare for college at least try to educate the boy. Perhaps it is impossible to do both at the same time. Many coming from the experimental schools, who have learned to find themselves, can do college work better than those from the standardized schools."

"We should not complain about what you (school people) do, so long as you know what you want to do in your school or community. Do your work and let the other fellow work out his idea. Many of us settle down in a community and then forget the community; we try to send children out of it and pay no attention to the community's own struggles. We must help the community find its own place.

"I am told that of those who enter Kentucky

high schools, seventy-five per cent do not go through. Some will prefer to pay attention to the twenty-five per cent who go through, but what about the seventy-five per cent? I question the advantage of college education to everyone: it is apt to separate one from the world. I question whether the college mind is superior to the other kind."

.....

"The colleges are coming to realize that what they need is students who are capable of doing college work. How can they choose able students? Secondary schools must see to it that they pick out those few students who should go on for higher training. The great opportunity in education has been misapplied in many cases. Only those who can best profit by it should go to college."

CRAB GRASS by Don L. West
The Art Print Shop, Trevecca College,
Nashville, Tenn.

Reviewed by May B. Smith

One can recognize real people and real situations in this book of mountain verse. There are observation, acquaintance, and affection in it. And except for the echo of Mrs. Meynell's "Renouncement" which sounds in "But I Must Not Think," there is individuality. "Two Portraits," "Lizzie," and "My Gran-Paw" make by their truthfulness more than a passing impression.

Of fortunate expressions and memorable lines one would like to find more. Here and there eye and mind are arrested: "Prayer" has some fresh out-of-doors imagery; there is simple appeal in

"Fer they hed all found scrougin' room
In the middle uv my heart."

Perhaps the most poignant phrase anywhere is the "death-colored wages" on which the men starve in "Laid Off." But in the main the verses interest us for their persons and their general conception, not for any word-magic. Rather generally in the dialect poems appears a practice whose use one questions: the misspelling of words even

though the pronunciation is not altered thereby. To be sure, older writers have done the same—"The Biglow Papers" show it—but a more exacting realism in our own day does not think of the lines as being written down by the speaker; hence these unnecessary phonetic transcriptions trouble us.

Perhaps in the volume there is nothing more winning and direct than the prefatory quatrain:

"You don't buy beauty
Nor keep it by key.
All beauty is mine;
None takes it from me."

"LIFE NEEDS AND EDUCATION"

Friends and former students of the late Professor Frederick Gordon Bonser of Teachers College, Columbia University, will be glad to learn that a posthumous volume of his writings has been compiled by Mrs. Bonser and a committee of the Teachers College Faculty, and published by the Bureau of Publications under the title "Life Needs and Education." This book is planned as a presentation of Professor Bonser's fundamental educational philosophy. He viewed the school as a means of enlarging life, and life as a means of enlarging the school. He stressed the necessity of subject-matter derived from life experiences, and curricula based upon life needs. He believed that teachers should be trained to interpret life experiences. In addition to the twenty-six articles which set forth this philosophy of education, the book contains several of Dr. Bonser's essays on cultural subjects. Professor W. H. Kilpatrick has written an introduction in appreciation of Dr. Bonser as man and educator. Every effort has been made in binding and design to make the book a fitting memorial for one of the most influential and best-loved educators of the present generation.

Copies may be secured at cost for two dollars each from the Bureau of Publications, Teachers College, Columbia University, New York City.

MOUNTAIN LIFE AND WORK

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SIXTH SOUTHERN SUMMER SCHOOL FOR WOMEN IN INDUSTRY

Twenty-four women workers from southern industries will attend the sixth session of the Southern Summer School for Women Workers in Industry to be held this year at Fruitland Institute near Hendersonville, N. C., June 21-August 3. Students are registered from thirteen cities in five southern states. They will come from the textile industries, from cigarette and cigar factories, from garment shops, hosiery mills, and other typical industries employing women in the South. A number of students are suffering from the prevalent unemployment. All are highly recommended by local committees, now at work in fourteen southern cities.

This school, unique in the South, is under the auspices of a committee of well-known educators and workers from the southern states, of

which Miss Mary C. Barker of Atlanta, Ga., is chairman. Mrs. Louise Leonard McLaren of Baltimore is director. The five previous summer sessions have been held at Sweet Briar College in Virginia, in Burnsville, N. C., and in Arden, N. C.

Similar in aims and program to the Southern Summer School for Women Workers are the schools being conducted this summer at Bryn Mawr College in Pennsylvania, at Wisconsin University, and at Barnard College of Columbia University in New York City. These schools represent a constructive approach to the solution of social and economic problems, and they have the support of progressive educators throughout the country.

The teachers are instructors from colleges and universities who are qualified professionally from the point of view of preparation and experience in their various fields. Also, they are familiar with the social and economic problems of the New South and with suitable methods of teaching in an experimental school for adult workers. The faculty this summer will include Dr. Lois MacDonald of South Carolina, a member of the faculty of New York University; Dr. Elsie Jenison, of the faculty of the Texas State College for Women; Miss Hollace Randsell, Dramatics Director; Mrs. Wilber Robinson, Health Director at the Y. W. C. A. in San Antonio, Texas. All these schools offer liberal subjects related to the experience of workers in industry, including economics, industrial history, English composition, public speaking, dramatics, and gymnasium work.

FRIENDS OF THE MOUNTAIN CHILDREN

Since its beginning at the Conference of 1930, the Committee of Friends of the Mountain Children has made gratifying progress toward meeting some of the child welfare needs of the Southern Mountains. This Committee was appointed two years ago by the Executive Board of the Conference, to administer a fund generously allocated to the Southern Mountains by the Golden Rule Foundation. The continued support of the Golden Rule Foundation, with the cooperation of the Sigma Phi Gamma Sorority, which this year placed a fund of over \$1,000 at the disposal of the Committee, has made it possible for the Committee to plan a program of increased

service. Originally the funds were given to various centers in the area of the Southern Mountains and the Ozarks, to be used for dental clinics and the remedying of defective vision; this year, when there is so much need for nutrition and other general health work, the Committee has recommended to the centers receiving grants that the money be used in a wider program of correcting remediable defects in children. Some schools and community centers are planning to use a part of the fund to combat malnutrition.

A very much needed and valuable work is being made possible through the generous cooperation of the Sigma Phi Gamma Sorority, the Golden Rule Foundation, and the Save the Children Fund, which will have a part in the work this coming year.

HANDICRAFTS EXHIBITS

A traveling exhibit of the handicrafts of the United States and other countries is to be assembled by the American Federation of Arts, and will be available to members of the Southern Mountain Handicraft Guild at a reasonable cost. The exhibit will be selected with the particular aim of helping Guild members, and it is hoped that many will take advantage of this opportunity. The American Federation of Arts has also agreed to circulate throughout the country an exhibit of the handicrafts produced by the Southern Mountain Handicraft Guild, which, it is hoped, will be ready by fall. The Guild celebrated its second birthday at the time of the Conference this year, and is steadily growing both in membership and in the scope of its achievements. Through the kindness of the American Federation of Arts, these exhibits will offer a

splendid opportunity for the Guild to gain in craftsmanship and in broader recognition throughout the country.

COURSE IN SINGING GAMES

Tuesday morning, June 7th, opened the third annual short course in singing games and rural problems at the John C. Campbell Folk School. Up to this time, Saturday, June 11th, twenty-four from outside our immediate locality have registered in the course, in addition to two of our winter students and three local girls who are enrolled. Eight or nine local girls and boys come in for the evening sessions. Our guests include Mr. A. D. Zanzig, of the National Recreation Association, and his family; Mr. Allen Eaton, of the Russell Sage Foundation, and his oldest daughter—all from New York; six from Berea College, both faculty and students; four from the Pi Beta Phi School at Gatlinburg; three from the Penland Weavers and Potters; and representatives from Pleasant Hill, Rabun Gap-Nacoochee School, and The Spinning Wheel at Asheville.

Those who attended the Conference at Knoxville will remember Mr. Zanzig's inspiring leadership in singing and will need no further word of what his presence means to the course. Mr. Eaton is of the greatest value in helping us to appreciate beauty in life, especially in country life, and to evaluate the part that crafts may and do play. Miss McKinstry and Mr. Gunkler, of the Physical Education Department of Berea College, bring new angles on gymnastic work. It has been a most happy and inspiring time, and we all look forward with joy to another week together.

—Marguerite Butler



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